Vol. 1 Chicago, Illinois, November, 1924 No. 8

# The Liberal

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## *DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH*

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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"Have no fear of the new truth! Let us fear only our own lack of wisdom, insight, courage, and spiritual power in using it for the redemption of the souls and societies of men."

—Harry Emerson Fosdick.

# THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Vol. 1 Chicago, Illinois, November, 1924 No. 8

## *WILLIAM ELLERY CHANNING— AN APPRECIATION*

Liberalism as an attitude of mind toward the problems of religion is growing with a remarkable celerity. Minister after minister is giving welcome evidence of enlistment in the ranks of liberals. Distinguished and influential laymen in every church are speaking plainly and definitely their minds. Liberalism is triumphantly in the ascendency. Liberals everywhere are encouraged and strengthened.

The very nature of the liberal idea is that of progressiveness. It is evolutionary in structure. This being true the tendency of the liberal is to continuously look forward and not backward. The pathway ahead is always more alluring than backward glances at covered trails. The future holds the joys of anticipation, the past the sense of arrival. In the enthusiasm of contemporary activity there is a danger of underestimating the contributions of the past. The one word which every liberal uses in a derisive sense is the word—tradition. Their position seems to be that every thing in the past was useful only as a factor in progressive development and with the coming of the new ought to be discarded.

This is hardly tenable to me. I have heard liberals speak most flippantly of Theodore Parker, William Ellery Channing and Ralph Waldo Emerson. Their position was that these men were very valuable in their day, but they have little of value for the modern liberal. I have heard prominent leaders in the Unitarian Church discuss with an obvious lack of appreciation what they chose to call, "The Channing School." They have an indisputable right to this position and still retain the affection of the Unitarian fellowship. That is the most attractive quality of the Unitarian movement. There is no ecclesiastical policy by which a man can be silenced or unfrocked who does not think with his associates. No church organization anywhere practices the virtue of tolerance as does the Unitarian Church. It is a joy to be a member and a worker in such a church. The "right" and "left" wings of Unitarianism are far apart in intellectual agreements but their hearts are one. I have very dear friends on both sides and have always found them one in spirit when it comes to a devotion for the advancement of the liberal viewpoint.

Some months ago while in Boston a very prominent Unitarian minister said to me, "the greatest barrier which the Unitarian Church has is the Channing tradition. Modern religious thought is as far separated fom the view point of Channing as Channing was fom his Contemporaries." The effect of this statement on me was to at once begin a thorough and exhaustive study of William Ellery Channing. This article is being written long before that study is anywhere near completion but I have found sufficient inspiration in the life of Channing to write many articles longer than this one. I have learned enough about Channing to challenge the viewpoint of my colleague.

Channing was a "modern of the moderns." It is quite true that he was not an evolutionary naturalist. He did not accept any mechanistic theory of the universe. He died six years before the "Origin

of Species" was published. It would have been most interesting had Channing lived to partake in the polemics introduced by Darwin, Huxley and Wallace. The theory of evolution would not have interrupted the tranquility of his spirit nor distributed the equilibrium of his soul. He would have used it as he did every fact of natural law as an illuminative agency bearing a truer and deeper understanding of God. He would have at once detected the spiritual basis of all progress. He saw the reality of the spirit in every advance of nature. Protective coloration, adaptation of the species. Natural selection, survival of the fittest, the inheritance of acquired characteristics or the reversion to type would never present an insurmountable barrier to him or weaken his ardour for a friendly universe. Evolution in its best sense does not banish the God idea from the universe but only enables us to have more clearly a larger conception of the magnitude of God. A life process by which the common house fly ultimately develops its present acuteness of vision predicates a greater God than one who merely breathes into a handful of Clay and man materializes complete and perfect. Channing saw all this and because his vision was so distinct he saw thru materialism to the reality of spiritual identities. To me this is precisely his value to the liberals of today. With our theories of evolution, our continual visitation to the labratories of science, our growing tendency to resolve everything to a particle of dust and a vibration of energy, we are very likely to ignore the realities of conditions and experiences which cannot be found with the telescope or discovered with the miscroscope or weighed, measured and classified by the scientist. The realities of things spiritual are not determined by mathematical formulas or verified by the scales of materialism. Channing was the pioneer liberal in the religious thought of America and the premier prophet of contemporaneous religious leadership. His celebrated Baltimore Sermon was a declaration of war against superstitution, bigotry and fear in religion. As such every liberal in the religious world of today is greatly indebted to his vision, heroism and intellectual integrity. After reading the utterances of many of our present day liberals clothed in the phraselogy of pure intellectualism and utterly devoid of warmth or spiritual glow I read again the Baltimore Sermon.

So great a critic as Ernest Renan said of Channing. "He was a true prophet. He heard the first sounds of the bell of the future gospel. The doctrine of Channing will remain true whatever be the evolutions of science and of the free spirit." These words stand today as adequately characterizing the permanency of the Channing perceptions. The idea that we have left Channing far in the background by the growth of liberalism is only a commentary of our own arrogance when we have impressed contemporary life with the same penetration as Channing did his world and the intervening years since his death in 1842 then and not until then can we speak lightly of so great a life and heart. Dr. Gordon gives us a very complete and comprehensive tribute of his influence when he says. "More and more Channing's great influence for good is recognized among all enlightened persons. His doctrine of man has been taken up into the thought of our time as the permanent possession of faith; his sense of the place of reason in religion puts him in sympathetic touch with the leading minds in all communions today; his plea for liberty has been the keynote to a chorus of thinkers in many shades of relief; and his profound religiousness has done much to create those high moods of the spirit without which theology is barren and philosophy vain." While Channing himself wrote to a friend in 1837, " In my own labors there has been more unity perhaps in consequence of the strong hold which one sublime idea has taken of my mind. This is the greatest of the soul, its di-

vinity, its union with God by spiritual likeness." Is there any greater need in the tumultuous present than a gospel such as this? Would the devitalized, dehumanized liberal pulpit with its intellectual superiority complex experience an awakening of influence if such a religion would be preached today?

Channing's contribution to social service was a very important part of his ministry. He and his church were active participants in all the social reforms of the period. He was directly responsible for inaugurating several others. He worked hard for the betterment of laboring conditions, abolition of imprisonment for debt, temperance and peace. The first peace society in America was the meeting in his study where the Massachusetts Peace Society was born. His mind was the first to conceive the plan which has developed today in the University Settlement and the Community Activities. When one pauses a moment to get the historical perspective necessary in biography his life seems all the more remarkable. Washington was once a guest at his father's table and he died less than twenty years before the outbreak of the Civil War. Lincoln was an unknown country lawyer when Channing was dying up there in the Vermont hills near Bennington. His mother's father, William Ellery, was one of the signers of the Declaration of Independence. Notwithstanding much of the originality native to Emerson's philosophy the latter was deeply indebted to the master mind of Channing. Channing has left an irradicable impression on all religious thinking. He can be studied and emulated by the occupant of any liberal pulpit in the world to the advantage of the preacher and those who attend his ministry.

The "Channing Tradition" is the most valuable asset which the free churches possess. A rennaissance of this tradition would bring to our liberal platforms everywhere a new birth of influence and an increased opportunity for doing good. The people are crying for bread and too many of us are offering them bon-bons — yes—and even stones.

## *THE COMPENSATION OF TRAVEL*

People travel for all sorts of reasons. Some for health, enjoyment, the cultural advantage of seeing many different things and a hundred different reasons. I travel principally because it is necessary in order to get between two given points. My work compels me to get on Pullman's and stop at hotels, both of which I despise. I would rather spend ten minutes in my study surrounded by my books, loved ones and an open fire lazily burning in the fireplace than ride ten hours in the most palatial Pullman ever built. And it doesn't matter so very much what the character of the country through which that Pullman is going might happen to be. No matter how appealing the scenery one alwsy sees it at a disadvantage from a car window. You get a constantly changing angle of vision and a distortion of perspective. Beautiful scenery can only be seen to advantage when one is loitering and loafing along on foot. I chuckle whenever I hear the vociferous expressions of delight from those who have been seeing America from car windows and the occasional side glances one takes from an automobile going thirty-five miles an hour. The Pullman traveller and the automobile tourist actually see less in a thousand mile trip than a keen pedestrian does in a ten mile hike. If you doubt me will you permit a cross-examination the next time we meet? I think I can convince you that you missed considerable in

your desire to pile up mileage. I never enjoyed travelling anywhere as I did in Switzerland and England and there I walked. One of the lost arts in America and one which gives no evidence of being recovered is that of walking. A four block trip means getting the car out of the garage. While if you only suggest an eight or ten block walk instead of riding you immediately find yourself in the hopeless and helpless minority. Yet those who know tell us that walking is the best all around exercise known. If we walked more we would be a little longer getting where we were going but we would have a little longer time to spend when we arrived. The undertaker would not intrude on our visit so quickly.

On my travels which have taken me into ten states since October first, I usually spend the time in reading. I always have two tried and true companions with me on every journey—a good book and the one friend that never fails you—a good Briar. I always feel sorry for the traveller who sometimes chides me on a journey because I, a minister, smoke. Oh, well, I would rather smoke than eat too much starch or think a low despicable thought, or gossip, or lie, or hate or do many things that a great many people do who are always critical of a fellow's adoration for Lady Nicotine. Anyhow you need not worry, the responsibility is mine so run along and busy yourself about your own affairs.

The most annoying thing to me in travelling is conversation. One can be quietly reading, tucked away in the corner of the compartment, oblivious to his surroundings, held in delightful enchantment by his book, when all at once a voice along side of him suddenly bursts forth with the interesting and c o m m a n d i n g statement, "I wouldn't be surprised if it rained, would you?" The apex of asininity! What is one to do? Why, be a gentleman, of course, and reply with the profound suggestion that, "it might rain." Then away goes an hour or two of valuable time while you nod your head and acquiesce in the blatant bombastic bellowing of Mr. Babbitt as he gives his views on politics, the income tax, the League of Nations, Al Jolson, and prohibition. After listening like a gentleman you easily discover that he did not have a single idea or express one opinion that was not as threadbare as a discarded coat. You had heard the same thing, expressed in the same way and with the same deductions, yesterday afternoon going from Buffalo to Cleveland. Statements made by strangers in trains I always divide by two and then quarter. If we could garner up into one sheaf the brilliancy displayed by blase travellers we could solve every problem known to man.

But there are travellers and then travellers. The other day I was to lecture in Williamsport, Pennsylvania, under the auspices of the Ministerial Union. In order to make the engagement I had to leave Chicago at five thirty in the afternoon on the Pennsylvania. The berth assigned me was in the Washington car. I nearly missed the train after walking almost to Englewood in the ever-building never-finished Union Depot. Soon after leaving the station I ate my dinner and then walked about another mile to the Club car which was attached just behind the engine. I took with me Dr. Fosdick's "The Modern Use of the Bible," which contains his lectures delivered at Yale this year on The Lyman Beecher Lectureship. Of course, I also had as my companion, "Old Faithful." I was looking about for a sequestered nook when my eyes rested upon a familiar face. It was Joseph Fort Newton. Dr. Newton was pastor of the City Temple in London during the war, going there from Cedar Rapids. After the war he was called to The Church of The Divine Paternity in New York.

I am a hero worshipper. I have always been and will probably always remain so. Even when some of my heroes lost their halos they still remained heroes to me. I

pity a man who hasn't a hero. Newton from the time I first met him years ago in Iowa has been a hero of mine. In those years I was lecturing for $7.50 a night and my expenses. I have spoken in almost every town in Iowa with less than eight hundred people. They were happy years, too. I was changing cars one day in Cedar Rapids and having heard of Newton I went up to his home and called. Graciously and delightfully did he receive this presumptuous youngster. I told him my dreams and of my ideals. He listened sympathetically and then nuggets of wisdom, advice, encouragement and inspiration fell from his lips. From that visit he has been my hero. I was glad when the City Temple called him but I was more glad when he came back. My joy would have been still greater if he had come to Chicago instead of New York. New York is quite fortunate in the quality and quantity of her preachers, while Chicago is the most impoverished city in America as far as great preachers are concerned. New York has Newton, Cadman, Jefferson, Fosdick and many others whose names are known everywhere but what about Chicago? How many commanding voices are there in our city? Great vibrant personalities who are deeply affecting the life of Chicago. Where are the Swings, Collyers, Lorimers, Barrows', Thomas', Gunsalaus' of yesteryear?

What a joy it was to see Newton again! He had a book with him too, and my first question was, "What are you reading?" He handed the volume to me with the sentence, "this is the best book on the subject I have ever seen." The name of the book was "An Introduction to Philosophy" and the writer is a university professor at the State University in Iowa—Prof. G. T. W. Patrick. I haven't read the book yet but I will soon.

Newton had been to Chicago in the interests of the Masonic Service Association—that splendid organization that has for its purpose educating Masons concerning masonry. He introduced me to another man sitting along side that I had known by reputation for a long time—the writer Mr. Roe Fulkerson of Washington. What an orgy of conversation we had! Our books were discarded and our conflab went on unrestrained. Time was forgotten. Already we had run out of Central time and into Eastern but it didn't matter. They are both rare souls and as such make travelling a delight. We talked about books, religion, men, and Fulkerson preserved his story-telling reputation in its entirety. Fulkerson was the first to retire. Newton and I lingered a little while longer and those last few moments were like a benediction. Newton has all the graces and arts of true culture and because he has he is never intrusive. Really cultured people never are—with him there is no display or effort to create an impression. He never gives the impression that he is the **great** preacher, the **great** editor or the great writer. Genuinely great people never do. Mediocrity is always **making** impressions while genius always **is** an impression. I have met preachers who impressed me as though I might think they were **not** great. I have met writers and editors who were always worried lest you would forget their greatness and thereby became tragically small. Not so with Joseph Fort Newton. Calm, contemplative, constructive with a sweetness of spirit which is there because of his abiding consciousness of the reality of spiritual things—that is Newton. He lives above the theological battle. When he said "Good night" after one o'clock in the morning I asked him what was the matter with our contemporary life. He replied, "We have lost our conscience, and because we have we are losing our moral standards."—This is wisdom.

The editors of The Atlantic Monthly have asked him to write a "Life of Jesus." He has accepted the invitation and I predict that American literature will be enriched and Jesus made more real

and vital when Newton is through with his book. He will not concern himself about what men have made Jesus say and do but what Jesus himself said and did. There is a vast distinction. The ink will not be dry when I read that book.

So, the long journeys, the rumbling cars, the smothering atmosphere, the loquacious traveller, all are forgotten when one meets such men as Roe Fulkerson and Joseph Fort Newton on a journey.

## *RADIO RESULTS*

One evening over four years ago I lectured in Wilkinsburg, Pennsylvania, a suburb of Pittsburgh. After the address Dr. George A. Sloane, secretary of the Redpath Brockway Lyceum Bureau of Pittsburgh invited me to accompany him to the home of a friend where a radio party was being held. I had never heard or seen a radio and the invitation was heartily accepted. Westinghouse Station KDKA had just begun broadcasting from their Pittsburgh Station and the entire scientific world was watching the experiment. This station was the first station to broadcast as we know broadcasting today. The loud speaker was yet to come, and the outfit which my friend's friend owned had only one head-phone and we took turns listening to the musical program being given. As I sat before this crude instrument listening to a program being broadcast only a few miles away I never imagined the possibilities of such an invention. It seemed to me that I was listening to a very mutilated record on a cheap phonograph being played with an old needle. I did not react very enthusiastically to the idea. I knew that there must be many improvements and changes before the radio would have any universal appeal or develop into an important factor in the life of today. The progress which has been made in four years constitutes an epoch in inventive and perfective steps. I am quite convinced that the next four years will see still more advancement almost of a revolutionary nature, for the radio is far from being a perfect scientific achievement.

As Dr. Sloane and I walked to his home that evening he said to me, "Shadyside P r e s b y t e r i a n Church is going to broadcast it's services." I immediately thought the idea absurd and so expressed myself. I could readily conceive the radio as being a medium for bringing entertainment into the home but I did not think it could bring a church service and preserve the devotional character of the latter. I doubted the wisdom of the church officials, taking for my reason the attitude maintained today by the Roman Catholic and most Episcopal Churches. Then too I thought that it might make a difference in the church attendance. Why would a family on a Sunday morning prepare to attend church if they could be personally more comfortable at home and still hear the service? I am not fully decided on this point even now. Obviously, for those who because of distance are outside the range of attending a service this argument is not well taken. nor does it apply to the sick, invalids or hospital patients. Dr. Sloane expressed the opinion that my own church would sometime be broadcasting its services. This I very much doubted.

The years passed by and with their passing great advancement was made in the radio and the technique of broadcasting. KDKA was no longer alone in the broadcasting field. Hundreds of stations went on the air throughout America and Europe. The character of the programs varied under the pressure of demand. The radio ceased to become merely a toy and a medium of entertainment and became a commercial and educational factor. The end

is not yet. It is still in the embryonic stage and greater things are yet to come. Thousands depend upon it today for the market reports, weather reports, news, time signals, home economics, meal menus, church services, foot ball games, opera, lectures, political addresses, book reviews as well as musical and dramatic entertainments. Its utility is no longer a debatable issue. It has come to stay and its usefulness will be increasingly developed as time goes on.

Personally, nothing can ever take the place of being in the presence of the artist, preacher, speaker or musician. The personality or the individual is an important factor in the work that the individual does and the broadcasting of personality is the greatest challenge the radio has to meet. I am never satisfied to listen over my radio to an address or a song when I might be a member of the audience. Being one of the audience has a distinct influence as well.

Shortly before the church closed for the summer last June the Board of Trustees completed arrangements with Broadcasting Station WQJ Chicago for the broadcasting of the services of The Peoples Church. The results have exceeded all expectations. I have already had letters from Massachusetts, Ohio, Indiana, Wisconsin, Michigan, Illinois, Kansas, Iowa, Kentucky, and Colorado. They have come by the hundreds and I read every one. They contain a diversity of reactions. The experience of broadcasting the Sunday addresses has greatly deepened my sense of responsibility for my uttered sentiments. The extensive range of the conditions by which the sermon is received lends a possibility of interpretations that would not be possible if the auditor was a member of the audience. There are physcological interferences in the situation which must be considered. One can shout "no" to a loud speaker when if one did that in a service serious results might occur. The ability of projecting personality through the air is the challenge from the invisible listener. The responses that are received from those who have never seen you are the verdict.

I was somewhat fearful that the broadcasting might result in decreasing the size of our audience at the service. Such has not been the case at The Peoples Church. Nearly every Sunday someone greets me after the service by saying, "I have been hearing you by radio and being in Chicago today I wanted to come out and attend the service in person." If broadcasting ever does bring a decline in our church attendance we will no longer broadcast, for nothing can ever supersede in my affections the joy of speaking to an audience face to face.

Much of the worshipful and spiritual radiance of a service cannot be broadcast. Those in Chicago who could attend the service but who might prefer to stay home and attend via the radio have within their power the continuance of our church broadcasting to the thousands who live outside of the city and, whose letters reveal, look to our services as one of the great influences in their lives.

## *THE LIBERAL MINISTER'S ASSOCIATION*

Liberalism differs from the more conservative interpretation of religion in the lack of definiteness by which it can be stated. No two liberals occupy the same attitude of mind. Orthodoxy can be precisely formulated in a creed or program but not liberalism. There are hundreds of clergymen in America who can speak as one authoritative voice concerning orthodoxy but no one man in America can speak for liberalism. The open attitude of mind of the liber-

al precludes a definiteness of doctrine. The liberal is continually enlarging his idea of God and the universe by utilizing every established edict of science and fact of nature . Liberalism is not a creed, a dogma or a theory but is an attitude of mind toward religion, politics, art, government, education, and all departments of life.

Last year a group of Chicago ministers who have the liberal attitude of mind organized a Liberal Minister's Association at the Chicago City Club. There are now twenty-six members. The Congregational, Baptist, Jewish, Unitarian and Universalist denominations are represented. Among these men there is no uniformity of intellectual agreement on religious matters. No minister is asked his theological viewpoint when he desires membership. The most orthodox minister in Chicago would be welcomed and a beautiful spirit of fellowship would be accorded him. One of the leaders of the orthodox Chicago pulpit will be invited during the present season to address the gathering and he will appear before a gracious and kindly group of men. I have attended several meetings of the association and I have never heard one word of unkindly criticism toward those who are not liberals. They call no one names and I have seen no evidence of intolerance or bitterness.

The meetings are held the second Monday noon of every month at the City Club. The program consists of a paper or an address and a discussion follows. When the discussion reveals, as it usually does, that there is a disagreement with the speaker of the day the spirit of criticism or condemnation is never present. No one gets mad and goes home. Ideas and not personalities are discussed. I have found in my experience that the really cultured individual is one who never stoops to inject personal criticisms in an argument.

One of the most beneficent results of the Liberal Ministers' Association is the opportunity afforded for getting better acquainted with our fellow craftsmen. Charles Lamb was one day rather harshly criticising an individual to one of his friends. The friend asked Lamb if he knew the gentleman, who was under fire. Lamb replied, "Of course not, if I really knew him I couldn't criticise him." As always our beloved whimsical Charles Lamb spoke a truth. Knowledge disarms criticism and it is a rare individual who does not possess some characteristic worthy of esteem. The ministers in our association are knowing each other better and better and out of this knowing there is being welded friendships that will brighten many a dark day and love that will help lift from tired shoulders many a heavy burden. The Liberal Ministers' Association is doing a very important work and as far as religion is concerned I have found them to have as much as a College of Cardinals, a Convention of Rabbis, a conclave of Bishops, a meeting of Holy Rollers, a service of Millenial Dawnists, an Association of Fundamentalists or a Feast of the Tabernacles at Zion City.—I am trying to be truly a liberal and I hope I haven't left out any who may feel that they alone are right. No sect or creed is entirely right and the true liberal seeks in every creed for the truth that all are trying to find.

## *THE FINGER POINTING STARWARD*

Sunday mornings to be awakened by sweet toned music, hearing it sub-consciously before we were quite awake in fact, is within the memory of most of us, not too many years back. Seemingly rather mysterious—clear, full toned, vibrant, the harmony reached us, incomparable old hymn tunes, wondrous chords that thrilled and inspired. Out of the air they came; from the Church towers the

chimes rang out their message, cheerily calling the people to service. But no longer are Church bells heard, the chimes no longer sing. People got out injunctions against them as "a neighborhood nuisance,'' folks couldn't sleep Sunday mornings, the "noise" offended tired nerves! And so people are no longer called to worship by familiar tunes ringing out in the crisp air; many even forget when it is Sunday morning.

But hark—"old things have passed away—all things have become new." Not chimes from Church towers calling people to service, but "aerials" bringing the service right into the homes of the "lame, the halt, the blind" and alas! in too many cases those who do not bestir themselves to go out to church.

That newest, most wonderful, most powerful, mysterious, not wholly understood invention, the Radio, is performing a mission, and the good and the extent thereof is beyond calculation.

One does not think about the operating engineers, dials and apparatus of the broadcasting Studio —only somehow I like to think of the "aerial"—like a finger pointing skyward, carrying it up—up—until in every direction—round about—the message flashes. Away it flies — over the city — across states—miles and miles it travels, caught by a beckoning finger, (aerial) in a home in Illinois where anxious parents are caring for their babe lying ill in it's little bed; the days have been weary, the night long, the father sitting before his mute Radio cabinet turns carelessly a dial here and there. Presently a voice is heard speaking words of cheer, of the power of Divine Love and ever-presence of God, they listened to the end of the sermon being preached in a great city far distant, comforted, strengthened, hopeful, the mother wrote immediately to express their gratitude to the man who had sent that message into the air that Sunday morning. Later she wrote again to say their babe was improving, and with increasing thankfulness they "listened in" each Sunday for the message which helped them all through the week.

From another southern Illinois home the "beckoning finger" was held up, where a gentleman past the three score years and ten mark, deafness robbing church of his presence and benefit, "listened in" for the first time, doubtful whether Radio could bring him more distinctly the spoken word than when sitting in the pew. His daughter-in-law wrote that his joy and gratitude were great when he heard every word of the sermon preached from The Peoples Church.

At Lake Geneva, Wisconsin, a veteran of the Civil War caught the message of liberal religion out of the air, and wrote a most interesting letter expressing his appreciation.

A Chicago business man acknowledging himself as being one of those "still up at 2:00 a. m., absent from church in the morning, but in the unseen audience in a smoking jacket" listened-in by chance while toying with his Radio; he had not been to church for many years, and confesses himself a "border-line atheist or hopeless skeptic," but that beckoning "finger" held up from the housetop caught the message he was unconsciously hungry for, and absorbed he listened till the last word. He says he will be a regular member of the unseen audience hereafter.

In a hospital in Muskegon, Mich., the patients await happily for Sunday morning, when across the miles through the air the sermon and music from The Peoples Church is brought into their midst, soothing body and soul with love and cheer and strength.

Two young traveling salesmen write that they stretch a point to get into a town for Sunday where they are reasonably certain of finding a good Radio in a hotel where they can be one of the "air congregation." In Radnor, Ind., there is a family who feel the Radio is a great blessing to those who live in small towns where

they do not have church every Sunday, and they are so happy for the opportunity of hearing our services. Then there are many "shut-ins" whose hearts overflow with gratitude for the service they can attend without moving from their bed or wheel-chair. Among these there is one lad, an ex-soldier of the World War, who has been lying on his back for six long years in Government Hospitals, hungry in heart and soul for Love, for Truth, for Fellowship." One morning a carrier wave brought him to us, seeking, and "all these things were added unto him." "Seek and ye shall find, knock and it shall be opened unto you."

I could write pages and pages regarding our unseen audience, their appreciation and gratitude, and then not give even an approximate idea of the good that is being done via our Radio Church service. Let the "finger" on your housetop point you starward. Look up, not in. Reach out, not down! "He that hath ears to hear, let him hear. Take heed what ye hear; with what measure you mete it shall be measured unto you; and unto you that hear shall more be given."

Tune in, and keep in tune!

Grace T. Bradley.

## *BOOK CHATS*

William Ellery Channing paid one of the most comprehensive tributes to books that I have ever read. I read it again and again and always with delight. Channing said, "they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who will faithfully use them, the society, the spiritual presence, of the best and the greatest of our race. It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours." It seems incomprehensible that even the most ardent student of literature could think of books with any more profound conception than this.

I was going to chat with you this month about two or three books but on a recent railroad journey I read a book which so deeply impressed me that I do not find it in my heart to write just now about any other. I refer to Harry Emerson Fosdick's "The Modern Use of the Bible," published by the MacMillan Company.

One of the first books that I ever read about preaching was the published lectures of Phillips Brooks given on 'The Lyman Beecher Foundation at Yale University. Since then I have collected all of the Yale "Lectures on Preaching" that I could pick up and my file is very nearly complete.

On May 2, 1872 Henry W. Sage gave a gift of ten thousand dollars to Yale University in memory of Lyman Beecher of the Class of 1797. The money was used to establish the "Lyman Beecher Lectureship on Preaching" and some most distinguished clergyman have been invited from year to year to give the addresses. Henry Ward Beecher, Phillips Brooks, R. W. Dale, Henry Van Dyke, John Watson, Charles Sylvester Horne, Lyman Abbott, George A. Gordon, Washington Gladden, Gunsaulus, Francis G. Peabody, Bishop McDowell are some of the men who have been honored and who honored the lectureship. Last year Harry Emerson Fosdick gave the lectures, choosing for his subject, 'The Modern Use of the Bible." This year Dean Inge of St. Paul's, London, England, will give the series.

Dr. Fosdick's course is now in print and no one interested in religion can afford to miss this

book. I know not where to begin in my limited space for I could take up the entire available space in writing about this book and what it has meant to me. Let me unreservedly recommend this book to you. No matter what your personal viewpoint may be concerning religion or what you may think of Dr. Fosdick put prejudice and intolerance aside and read this book. It is most impressive in its scholastic values and a glowing warmth of the spiritual realities gives it a devotional charm. It is destructive only where that process is necessary to more secure foundations of construction. I closed the book with a better understanding of the Bible than I have ever had. I personally feel an obligation to Dr. Fosdick for the masterly presentation that I can never only partially repay. Dr. Fosdick by his fundamental treatment takes the Bible out of the mist of superstition and fetishism that has engulfed it and places it on higher ground. If I begin to quote from the book there may be no terminal facilities to this article but I cannot refrain from one or two quotations.

On page 90, Dr. Fosdick says, "To imagine Jesus holding the Nicene theology is an intolerable strain on any well-instructed mind's credulity." Inasmuch as Jesus never anticipated any of the creeds no one could logically impugn a heretical motive to this opinion. Again he says on page 163, "To suppose that a man in order to be a loyal and devout disciple of our Lord in the twentieth century A. D. must think that God in the ninth century B. C. miraculously sent bears to eat up unruly children or made an axehead swim, seems to me dangerously ridiculous. Folk who insist on that kind of literal inerrancy in ancient documents are not Fundamentalists at all; they are incidentalists." Almost the last sentence in the book reveals the loftiness of the Fosdick theism. His concern for humanity is attested in his ambition for the race. Has hope ever reached more sublime expression than in this sentence from page 272, 'The best hope of mankind is that the living God is in him and through him may flow down through the secret funnels of the race."

The chapter on "Miracle and Law" is particularly noteworthy. The miraculous in religion has always been a formidable barrier to the emancipated mind.

A short review of so monumental a book is always inadequate and its value conjectural. I only hope I have aroused sufficient interest by these rambling words that many will read the book. The Bible will mean more not less to you after you are through.

## *"THE IGNORANCE OF KNOWLEDGE"*

**An Extemporaneous Sermon By Dr. Bradley. Stenographically Reported.**

**Delivered in The Peoples Church, Sunday Morning, November 16th.**

My subject this morning is a paradox, and like all paradoxes has an element of speculation about it which requires somewhat more careful consideration than a mere statement of Truth.

The ignorance of knowledge!

At the very beginning one might anticipate that it would be necessary for me in order to do justice to so interesting a subject to cover a wide range of what we understand by the idea conveyed by the word "knowledge." But, this morning, I am going to confine the discussion of that particular department of knowledge which has to do with our concepts of the realities of the spiritual. Or, in other words, how much is it possible for us to know and not have our knowledge indicate a tragic ignorance about the great mystical union that combines the human soul to some higher source than the mind of man definitely

accept from a rational viewpoint. How much knowledge with unimpeachable certainty is it possible for us to have of those realities of spiritual expression which cannot be verified in the laboratory of the scientist not attested to by the formulaes of the mathematician?

It is a comparatively easy thing for one discussing a subject of this character to early in the discussion introduce the element of faith. That I do not propose to do, simply because to the honest intellectual seeker the venture of faith is of little influence over his mental world. They do not primarily propose to definitely establish the realities of spiritual experience by merely opening their mouths and shutting their eyes. They propose to arrive at the reality of spiritual concept through the processes of intellectuality; combining those two twin faculties that God gave every man whose mind is in order—Reason and Imagination.

And so, this morning, in my discussion with you I want to be so thoroughly scientific in the rational sense and so deeply sensitive to spiritual realities in the mystical sense that I would command the respect of those of my audience who are familiar and well versified with the great processes of logic for the development of conclusions.

It would be, as I say, comparatively easy for me to talk about faith, to talk about belief, to talk about romance and the adventuresomeness of faith, but, immediately, if I did that I would insult the intelligence of the scientist here this morning, the philosopher here this morning, the man who realizes the contribution which the later scientists, those of psychology and those of biology, and the later developments of chemistry have brought to this whole discussion of the spiritual facts of human existence.

So I am going to try and see if it is not possible for me this morning to so convincingly argue for the existence of permanency and reality in spiritual things that even the most rational mind in my audience will be able to detect at least that there is an element of truth in our results.

These are days of intense doubters; these are days when every single thing connected with life is being challenged somewhere by someone. Every system of philosophy that the world has ever known, every form of government that the mind of man has thus far conceived, every ideal of education that the educators have felt necessary to the highest achievements of their ideals, all these processes as a part of the development of humanity has reached a period of intense challenge.

Men and women are no longer making the venture of speculation in regard to the great realities of existence and of facts of life.

Every single thing which touches our existence is passing through this period of transition and of change.

And this period has therefore made it necessary for the leadership of the respective issues involved to develop a fortification of their attitude which will command respect and will evidence an impregnability. Not alone will the mere idle blatant phrases of thirteenth theology satisfy the great rank of the world thinkers; not alone will the corelation of a few pet phrases that have to do with the discernment of spiritual Truth meet the need or answer the great longing of the mind to know the realities of the things of the Spirit. We have come to that moment in the development of religious consciousness whereby man is going to put every test that his intellect is capable of formulating against every speculation of a religious or a theological nature that the mind of man has thus far conjectured.

This has created an unprecedented responsibility on the part of those who have the difficult task of leading in matters of spiritual discernment. For no longer can we charm with sophistry, no longer can we mesmerize with platitudes, no longer are creeds being accepted in their entirety without challenge from the ranks of the people.

This condition has brought about a situation in our spiritual thinking that makes it necessary for any one who seeks to portray the ignorance of the knowledge of the world in matters of spiritual reality upon a very high plane of thought, the comparisons by which we are able to determine the relationships between the things which the mind of man comprehends on a spiritual basis and the knowledge which the mind of man has been able to accumulate upon a materialistic basis. The relationship between that, I say, and the knowledge which the soul of man has been able to accumulate, based upon the experiences and the tragedies of human life in the great laboratory of human existence is of paramount importance.

Does the ignorance of the knowledge of materialism find an answer to the certainty of the knowledge of spiritual fact? And just how far can the mind that accepts the realities of the material universe through the facts of science, the discovery and the invention of man, just how far can a mind who accepts those facts as did Charles Darwin, as did Tyndall, as do these great materialistic minds who have wrested from nature the great discoveries of the operation of natural laws, and who through those discoveries have been able to take these laws and classify them and make them serve them. Just how much spirtual reality do such minds comprehend? How can we harmonize the same intellectual progress from a man like Anatol France, who, when he met death, after years of expressing his creative genius in the form of poetry, novels, drama and song, after his stupendous achievement in crystalizing spiritual things in terms of real experience; when he came to die Anatole France quietly and tenderly said "So, this is Death!" A man over eighty years old, and his last sentence was the reversal of all the experiences of earth, to the tenderness of his experiences, spiritual realities in childhood, for Anatole France's last words were "I want my mother."

I heard several times one of the greatest preachers America ever produced, who, when he was in his best, there were none better, and, yet, like all preachers, had moments when he was lofty and powerful, and moments when he could not preach at all. I think the most uneven professional experience in the world is this profession of preaching Sometimes we make rainbow bridges of the clouds and mount high and higher and higher, and at other times we never even get started. And I have heard Dr. Gunsaulus when he soared in his pilgrimage of glory, and I have heard him when he tragically failed. Dr Gunsaulus told me within a short time of his death, when I met him at the Art Institute, he said to me: "Bradley, I am getting tired, and I feel as though I would like to go back to the arms of my Mother." And inside of a few days he had experienced the adventure of death.

Now, I am going to try to trace for you the relationship which exists between that materialistic intellectual conception of life whereby we can find in the very knowledge of things a lamentable and tragic ignorance, and I am going to see if a man cannot retain his intellectual integrity on all matters of reality and accept every single fact of science, every single offering of the laboratory, every single invention, every single thing which has contributed to the materialistic development of the human race and through that acceptance not find the darkness of cold atheism, but rather the warmth and the love and the beauty of a highly spiritualized concept of theism; not through the offerings of the laboratory to discover the black black wall of things whereby the scientist must stop, but through the knowledge of the material universe use that knowledge, instead of remaining lamentably and tragically ignorant of the great processes beyond the blackness of atheism that will take us into the borderland and into the beauties of the spiritual. Or, in other words, can an evolutionist be in the highest sense truly spiritualistic? Can one who accepts only the silence of the

tomb as the closing fact of life experience the thrill and certainty which comes to one who believes in immortality?

This is a great and difficult task, but let us see for a moment, if you will tarry with me. First I must become more or less abstruse, as I don't like to become in a discussion or preaching sermon, but this morning we must think, not only feel, but we must think and think deeply and think carefully and think logically if we are ever to arrive at the conclusion I hope to find.

In the first place, civilization is a very relative thing. We like to think of civlization as an orderly process of achievement whereby man has gone from the lower to the higher, utilizing his intellectual and spiritual capacities to the advancement of his own social and personal interest—so that he is able to develop a culture, a religious sense, a sense of explaining the circumstances of the physical word.

Man took this as a part of civilization. And it is quite true that perhaps in one sense that is exactly civilization. But when we stop and think every great invention except three that man has thus far made in his development have all been made within the past one hundred years.

Now let us think of man as being—well, scientists disagree. Mr. Darwin says that man is twenty million years old; theologians say, including Mr. Bryan, if you classify Mr. Bryan as a theologian, that man is only about six thousand years old. Now, whatever we think about the antiquity of man is of little importance to the argument I am now advancing.

Man has only made up until the last one hundred years three outstanding discoveries which have changed the whole future course of human history. Man's greatest discovery was the discovery of fire. When man discovered fire and was able to capture the law by which he saw the lightning come down out of the sky and make a forest fire, and man felt as that forest fire swept through his valleys, warmth from the fire, and realized that whatever fire was it brought warmth to his body, and therefore, if he could discover some way whereby he could take that fire and preserve it and make it an associate of his, man could penetrate into those parts of the world that heretofore he had been unable to make a pilgrimage to because of the intensity of the cold.

Man also felt in the burning of that fire in the forest that when he came upon the animals that had been burnt in the ravages of that fire, that was possible for him in the hunger and famine period of the race, to relish the taste of flesh which had been roasted by the flames. And so, when man discovered fire and put that fire upon his altar, he not only made it serve him by keeping him warm and by roasting his food and cooking it, but man likewise made the fire answer a religious longing of the soul, and man's first religion was fire-worshipping. Man was originally a fire-worshipper.

Sometimes when I stand and see the sun come up in those wonderful mornings of the summer—Oh, how much people miss by staying up nights and sleeping all day, as some folks do on Sunday.

Last night I was speaking way over on the South Side and I got into my study at midnight and was there until after two o'clock this morning, and before I retired this morning as I went, as I do sometimes, to our front window to look up and down the highways of men I saw everywhere light, company, dinners, amusements, pleasure—and I said "Oh, the tragedy that those people will not be interested tomorrow in any great experiment of the soul for reality. They will be sleeping and they won't be in church. Some of them may be in their dressing gowns smoking a good cigar listening to the sermon, but they will not be in church."

My friends, how much we miss by losing the morning. A man can do more work between sever o'clock and eleven in the morning

than he can do any other time in the whole wide day that we have to work, besides we have the beauty of the morning as well.

As I saw that sun coming out of that eastern sky—and that great lake of ours, and to see that sky like one great golden furnace with the doors open, and a silver lace bordering the morning clouds, and I stood there and thought: Science knows the scientific chemical constituency of the clouds, it knows the colors of the spectrum, but, Oh, the ignorance of their knowledge, for in the one pure ray—in one ray of pure white is all the color of the world! And the reality of it they understand and know, but of the symphony they are tragically and hopelessly ignorant.

Now, man made himself a worshipper of fire because fire answered something to his soul. He could not tell what it was. He knew its laws, just as the scientist today knows the laws of the material universe, but man could not tell us what fire is. We know the laws that govern the operations of materialism. We know the law by which I can stand here this morning and speak to thousands of people, and that engineer downstairs working at the amplifier, that engineer connected with Station WQJ understands the laws, but if I should go to him and ask him to tell me this mystery he would stop. They master the physical law, but they have not touched the mystery.

So man in his early development had this element of mystery woven in every structure of his soul and that element of mystery today keeps us sane!

If the human mind could fathom Infinity of God we could not, with our finite existence, live! No man can see God and live! If this little finite brain of mine could penetrate into the great mystery and solve it we would lose ourselves. We could not maintain our equilibrium. We could not live under the pressure.

Now up until that period man then started his process of civilization. And man thought that he was making certain definite strides toward achievement, and he was. Then what happened?

The invention of gun-powder. The invention of gun-powder changed the course of human history. When man discovered that it was possible for him to localize a great explosive, and that he could be the master of the explosive and at his pleasure that explosive could work damage, man changed the course of history. And I have not the time this morning, much as it fits into my subject, to discuss the influence of this second great discovery that man made.

The third great discovery was this: Printing.

Fire, gun-powder, printing.

That is all man made up until one hundred years ago. And to an audience of your intellectual caliber it is not necessary for me to draw any lessons or make any deductions as to the significance of the discovery of printing in civilization.

But, just what is this? This civilization? My opening thought to you was that it was a relative matter. And before I make any deductions I must explain my idea of that relativity. Civilization is a matter of relative significance, but the things we call civilization, inventions, the wireless, the automobile, the heavier-than-air machine, the speed by which we are able to go through life, all of these things that we speak of as civilization, the discovery of the circulation of the blood by Dr. Harvey, for instance, the workmanship of Steinmetz in his laboratory, the remarkable achievement of Mr. Edison, all of these things we think of as civilization, and we boast of our progress, our development, our mastery of disease through the discovery of the germ theory, and the thing which is comparatively new to the world of science, our mastery of the laws of the mind by the science of psychology, and its later grand-child psycho-analysis. Our discovery of these things we think of as civilization.

Now, what do we discover in those past moments of the Golden

Age of Greece? That hour when the chisel of Phidias was forming a breathing soul out of a piece of cold marble? That hour when the mind of Plato, that great pre-Christian philosopher who has never been equalled in the realm of the mind, was giving his thoughts to the world? Aristophanes whose work probably has only been excelled by the immortal and everlasting Shakespeare. This great genius of law, the great poet, the great painter, these who knew in the ancient world the fine arts. We used to think that the oldest civilization of the world was the valley of the Nile. We know now that there was a civilization which antedated that over two thousand years. We know that on the Island of Crete, before even the civilization of Phoenicia, there was a civilization. All civilization is spread by water, never by land. Water is always the medium by which civilizations pass and go. Civilizations do not conquer land, otherwise the civilization of South America, of the Indies would have penetrated into the heart of the Mississippi Valley, but it never did; it stopped with Cliff Dwellers in New Mexico.

When we say Civilization, let us be very choice in what we mean. Let us see whether we mean the advancement of knowledge in its mastery over the physical universe, or the contribution of the mind to the hearts and spiritual religious life. And let me say to you, my friends, that these two things don't go together. There never has been a moment in the history of the world where men achieved great scientific discoveries, who knew everything, who had knowledge of all these, that did not morally collapse, civilization died if they did not keep alive the realties of spiritual things. That's the verdict of history.

Oh, I wish I had time to elucidate further into this theme because of its intense interest and its paramount value, but there are just three more things that I desire to mention to you. Three points, and only words they are, and I submit them to you while we make our deductions and close our sermon of the morning.

We have traced those three things that influence civilization, those three things, achievements of the mind of man, and we come to the present century, and so obvious have been the achievements of man in the present century that it is quite unnecessary for me to waste any of my time or yours by elucidating on their importance. We know that: That the world knows more things today than it ever knew before. Whatever else this age is, it is an age of knowledge, and any individual who desires to know things, who desires to know about life need not remain ignorant, for the opportunities of dissemination of knowledge were never as great as they are today. So it is an age of knowledge. And what is it knowledge of? It is a knowledge of reality. In other words, we know real things. It does not require any stretch of the imagination for me to know that is a basket of flowers. (Indicating.) I know that that is a basket of flowers. It does not require any stretch of the imagination for me to know that an audience is in this church today, for I can see you. Our knowledge of things is largely a matter of reality. We know! I know that this is a desk (indicating); I know that this is a Bible (indicating); I know that which comes into the range of my physical senses. It is vastly different thing to know it and then prove it. It is vastly different thing to have the concept of reality in the brain and then prove the existence of reality. You just try to prove that you are you sometime, and see how you come out. (Laughter.)

And so when we come to this thought of God, it is one thing to have knowledge of God; it one thing to have a knowledge of life processes that operates through us and brings us in harmonic relationship with Infinite Truth and Love—but, it is quite another thing to prove it. And the attitude of the scientist toward the religionist is, prove it. Prove it. Prove it. Science always says: prove things.

Dr. Newton in a remarkable sermon mentions these three things

which I take from him. Well, we have the concept of reality first. Then what happens? After we have the concept of reality—and I must begin to speak rapidly to get through. You are listening altogether too well, this morning. You are making for a great sermon, and I am surprised, because I came to the pulpit very, very tired. But you have listened like you rarely listen, and when you listen like this you always get a long sermon. So if any of you begin to look at your watch and look around I will stop. But you are listening so well, I don't like to stop at all this morning, but I will in a moment.

But then after our sense of reality, then what happens? Then we introduce into our concept of reality the element of feeling. The element of feeling, and I can use the illustration of the flowers very well. Those flowers are a reality to me, and what is the result of their being a reality? My reacting through feeling to their beauty. So feeling follows reality. The same is true in the world of music. When Mr. Eddy plays for us on this great organ, the first shock to the sensitiveness of our knowledge is that we are listening to sound; that there is an element of something happening, the element of music, and simultaneously we respond emotionally to that fact of reality, and we enjoy the music.

Now, that is the pilgrimage of the philosophical conception of the relationship between feeling and reality.

Now then the thing that follows feeling is what? I want you to get this now. It is quite important, because it will clear up a lot of ideas for some of you people. Every day I meet atheists. This week I travelled over the Alleghany Mountains, way to the eastern part of Pennsylvania and I spent an afternoon in the Smoker of a Pullman Car,—a poor place for a preacher, of course. But I spent the afternoon visiting with a very gifted mind, a splendid mind, but a materialistic mind. And I will tell you, though it may seem a little boastful, but I tell you before the afternoon was over and by the time we had dinner on the diner the last words my friend said to me when he got off at Altoona were "Well, Doctor Bradley, you are the most unique preacher I have ever met, and I admit you have the better of me in the argument." You see, I tried this sermon out on him. (Laughter).

And I think I made it work on him, and I thought if it worked on him it would work on you, and I am glad that it has.

But the next thing after reality is the introduction of the response of feeling, and then after feeling comes what? Reason. That is when Reason comes.

When I see that flower, and then I emotionally react to its beauty, I don't reason out anything, do I? I don't become the logician about that flower. I am enjoying it; I am loving it. It is beautiful. But after I have felt the reality and after I have reacted to it from the viewpoint of feeling emotionally, then I begin to reason about it, and I introduce Reason into the trinity, and then I begin to make deductions: the law of growth, the law of life, the law of the seeds. In the far off countries of the North I have seen the water lilies blooming its little heart into a blaze of brilliant golden glory and I have seen its seeds ripen. And do you mean to tell me now that the seeds from the pond lilies that grow on the banks of a stream and the water lilies in general that their seeds are all heavy almost as a shot out of mere accident? Why, they have to sink in order to live.

Well, now I bring to that moment this same theory. The first, the sense of reality. There is the flower. Next, the sense of feeling. What it does to me. And last, the sense of reason. And I introduce the scientific statement and I introduce the scientific arrangement into that discussion there for my purpose and for yours.

Now, isn't that true with life? We are conscious of life as a reality, aren't we? Everyone of you here this morning are conscious of life as a reality. You have to buy clothes; you have to eat; you

have to pay rent, unless you are lucky; you have to experience life in terms of reality. Life is a real proposition to you, isn't it? As it is to me.

But after that sense of reality what comes next? The sense of feeling about life. Why, this is true even in the world of literature. Tennyson and Browning in the world of poetry antedated Charles Darwin with his theory of evolution. And every great invention the world has even known, the inventor has felt the presence before the invention was completed or even before the discovery. The great artist must first have the picture upon the walls of the brain cells before he ever can hang it upon the walls of the art galleries of the world. The great musician must have his heart and his soul one great symphony of beauty and harmony before he can ever in the reality of execution convince his auditors that his soul is the soul of genius. The great orator, who is an artist like the rest, must have in his soul blazing and burning there the altar fires of spiritual Truth before he can be convincing to anyone else.

Life, my friends, is just like that.

And so, to the cold scientist here today, the three things in life that I have not the time to elucidate, the important things in my life, the first is the fact of God; next, the essence of immortality; and the last and final is the moral sublimity of life. And these three things I have taken into my laboratory, and though I have not had the ability of the scientist nor the sense of the logician, yet, my friends, the reality of these things are proven to me, though the ignorance of the knowledge of the physicist and the chemist and the scientist say that there isn't any such thing.

When they stretch me upon the surgeon's table and, perchance, a postmortem examination be necessary to determine the cause of death or find out what is the matter with this physical organization of mine, and the surgeon cuts and tears and takes my heart out and lays it upon the table, and he goes into the valves and into every artery and every vein of my body and every gland of my body, and then he cuts through my skull and takes out my brain, and with the keen analysis of the expert surgeon, examines every cell of that brain and he will say when he gets all through "But I didn't find Dr. Bradley's soul." The body has no place for the soul. Oh, the ignorance of his knowledge. He knows he could not find the abiding place of my soul, but how tragically ignorant he would be of the abiding presence of God in that soul.

My friends, the most untenable position in the world is the position of the atheist. The mere fact that we cannot prove things does not mean that things are not there to be proven.

Now, there is a good point.

The mere fact that we cannot prove things does not mean that things are not there to be proven.

Pascal said that there are ways of knowing things that the laboratory method cannot discover, and I think my own experiences which I have had in a spiritual world with God has a spiritual ideal are just as real to me as any fact of science ever was to a world of mechanism. And I believe that every one of you in this audience today can have experiences in the world of spiritual realities that will verify to you beyond all doubt that God is a reality; the immortality of the soul and the moral sublimity of goodness and beauty the ultimate ethical achievement of the race.

I believe it can be done by the processes that I have outlined to you. God, first, the sense of reality. The sense that there is a God.

Charles Darwin in the last few weeks of life said this: "I would give most of my life in all that I have been able to accomplish if I could just have restored to me my love of music which has been robbed from me by the laboratory."

How much of life is robbed from us because we refuse to be dwellers in the tabernacle of the Spirit.

God to me is a reality, not a myth, nor an intangible something floating through space.

Evolution is a law, and like all laws in the physical world has a counterpart in the world of the spirit.

And so, my friesds, when I found that Wallace, who was a contemporary of Darwin, and proceeded Darwin in the idea of evolution. Wallace, this man of science, this genius of investigation, who was not swayed by emotion, not disturbed by passion or prejudice, Wallace came out and said this: "When I am all through with the investigations and studies and discoveries of science I am content to think that there is some great mystery behind it all." And that mystery is the beginning of true religion. I am not afraid of that word "mystery."

That other scientist that I was reading said: "We go from the world back, back and what do we find? To the end, where there is a little particle of dust floating in space."

Now don't miss this.

One little particle of dust floating in space, and that little particle is an atom of matter, and that atom of matter floating in space comes in contact with an electron of energy, and that electron of energy meets this atom of matter and they start revolving and you are the result. Here is where we have the end from an atom of matter and a smatter of energy.

Well, that is all right to believe, and it is all right for scientists to definitely state to us as knowledge, but, Oh, the hopeless ignorance of such knowledge. For I am wondering where the atom came from? And I wonder what was the origin of the energy? And science says all that it knows is "I don't know."

And so we have the atheist of science. The scientist who says "I do not know." He gets to the point where he says "I do not know."

Well, I cannot conceive, neither can you, philosophically, the concept of no beginning and no ending. The finite mind cannot conceive. Don't try to It is a useless waste of time. You cannot conceive no end and no beginning. And because I cannot conceive no end and no beginning with my finite mind I delegate to the principle of God infinity, and I can agree with him when he says:

"I am Alpha and Omega."

I am the beginning and the end.

So I start with God and I end with God, an Infinite Intelligence.

And if we can transform into our lives these spiritual concepts and their realities they will clean us up physically, they will wash us clean morally and cleanse us spiritually. Spiritual reality when it is transformed into a life has that power. It is not an idle jest; it is a philosophical truth. The moment we admit it into our lives, this concept of reality as to spiritual things, just that moment health, love, success, progress, power will come to us, for we become partakers of the nature of God; and if we become partakers of the nature of God, the outstanding nature of God was creativeness, wasn't it? And we become creators. We partake of his nature.

Now this is the last, and with this beautiful sentence I will close, and I want you this morning to get this Truth deeply into your hearts that is contained in this sentence:

The great Spiritually minded Newman was at one time asked by an atheist to debate Religion, and Newman's reply was: "I will debate the question with you, if you will do all the talking and let me play my violin."

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..... Associate Editor

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### OUR AMBITION

We are trying to make "The Liberal" the best church magazine published. Every effort is being expended to make it representative and to carry the message of the church far afield. Just as rapidly as conditions permit we will increase it in size and hope to broaden it by inviting others to contribute. Our subscription list is daily increasing and the magazine is now being sent into several states as well as going to every district in Chicago. Many of our Chicago subscribers are sending in subscriptions for their out of town friends. It is interesting to note the number of ministers who are receiving the magazine. Our radio listeners are writing in great numbers asking for the church paper. The work necessary in bringing out the magazine has developed into a real task in itself and the editors are asking the subscribers to kindly be patient when the numbers are delayed. If you will read the Church News in this issue you will get an idea of how busy Dr. Bradley has been during the past four weeks. We are very anxious that our subscription list continues to grow. At this season of the year when we are thinking of Christmas gifts wouldn't it be a splendid idea to present "The Liberal" to a group of friends? For one dollar the magazine will be mailed to any address in the United States. Kindly send your names and subscription prices to Mrs. P. E. Goold, Secretary, 919 Sheridan Road, who has charge of the subscription list. You will be directly assisting the church and greatly encouraging the editors.

## THE WOMAN'S CLUB

November has been a month of most interesting meetings for our Woman's Club. Pleasantly housed in Channing Hall, the meetings have been more enjoyable than ever. The last half of the Italian program "Little Italy in Chicago" was given Nov. 10th, led by Mrs. Dora Reynolds, Chairman of the day. Nov. 24th, "The Jew of Yesterday" was the subject upon which several excellent papers were read, Mrs. A. W. Fuchs being the Chairman upon this occasion.

At the noon hour on these Mondays a light luncheon is served, a different hostess committee acting each time. Isn't it strange how well women get to know one another over a little luncheon? Over the coffee cups hearts are opened, sorrows shared, plans made and enlarged, secrets whispered, choice recipes exchanged, burdens and cares lifted,—gossip you say? nay not so—gossip and scandal we will not, do not have!

Luncheon over, sewing machines are brought out, thimbles and needles distributed, and the women sew as though their lives depended upon it! And while they are engaged with their sewing the Philanthropic meeting is carried on from the platform by Mrs. Reynolds, the Chairman of that Department.

We were saddened Nov. 10th, by bidding good-bye to our friend and member, Mrs. Hassler, who so graciously held the office of secretary to the Philanthropic Dept., and gave her service in many helpful ways. She has gone to Sharon, Pa., where her husband's business interests are centered. A token of remembrance and appreciation was presented to Mrs. Hassler by her friends in the Woman's Club as they bade her God-speed. Mrs. E. W. Wynn kindly accepted the appointment to the office vacated by Mrs. Hassler.

Nov. 3rd a very delightful and successful Card Party was held at the Edgewater Beach Hotel, with Mrs. Paul Megelin as Chairman. Nov. 17th, also at the Edgewater Beach Hotel a most interesting lecture on Washington, D. C., with Stereopticon views, was given under the auspices of the Woman's Club. At this affair Miss Charlotte Erpelding, pianist, opened and closed the program with splendid ability and charm.

Nov. 19th an evening Card Party was held at Channing Hall. This was so well attended that not another person could have squeezed in edgewise. It is our opinion that the men enjoy these parties quite as much as their wives. The success of this affair brought the decision to repeat it Dec. 18th.

G. T. B.

## THE TEMPLE CLUB

The Temple Club held two very interesting meetings during the month of November. Both of the meetings were held in Channing Hall, 4701 Sheridan Road and were well attended. The Temple Club is the young people's organization and is an important factor in the life of the church. It is making an effort to interest the younger people of the church and get them better acquainted. They are the ones who will constitute the church of tomorrow. A most hearty invitation is extended to all who are interested in this branch of the Church activities. The Club plans to take an active part in the work of the Philanthropic Department during the Holiday Season. On Tuesday evening, December 23rd, Mrs. Dora Reynolds, chairman of the Philanthropic Department, will meet with the Club and discuss plans for the distribution of the Charity Baskets. We will need all the help we can muster for this work and we hope this appeal will have a large response. The meeting will be held in Channing Hall, 4701 Sheridan Road. At this time will also be held a Pound Party for the benefit of the Christmas baskets. There will also be dancing and refreshments will be served.

The remainder of the program for the season of 1924-1925 is as follows:

**January 13**

Address, 'The University in the Life of Today," Prof. Fred Merrifield, University of Chicago. Piano and Violin selections, Mr. Jerome Feingold and Mr. Robert Sanders.

**January 27**

Business meeting, 8:00 p. m. Card Party, 9 p. m. Tickets, 50c. Prizes.

**February 9**

Address, "Washington and Lincoln," 8:30 p. m. Mr. James Edgar Brown, L. L. B. of the Hamilton Club of Chicago. Musical Prelude, Vocal selections, Miss Francine Fuller, accompanied by Miss Ruth Johnson.

**February 27**

Business meeting, 8:00 p. m. Washington Party, 9:00 p. m. Dancing and refreshments.

**March 10**

Address, Mr. Dan B. Starkey, Editor, "Outer's Recreation." Subject to be announced. Vocal selections. Piano selections, Miss Romola Remus.

**March 24**

Business meeting, 8:00 p. m. The Temple Club will be hosts to the members of The Woman's Club and their escorts and the Board of Trustees, 9 p. m. Card Party, refreshments.

**April 14**

Address, "The Best Book I have Read this Year," Dr. Preston Bradley, 8:30 p. m. Musical Prelude. Readings, Miss Beatrice Jordan.

**April 28**

Temple Club Spring Informal, Edgewater Beach Hotel.

**May 12**

Address, "The Romance of Business," Mr. W. M. Stickney, Vice President, Stanton Hoit and Co. Entertainment by Club talent.

**May 23**

Annual meeting, 8:00 p. m. Election of Officers, Committee Reports. Discussion of plans for next season. Dancing and refreshments.

## THE MEN'S FORUM

At the call of Mr. C. K. Anderson, President of the Board of Trustees of the church, a very representative group of the men of the church met Monday evening, November 24th, at Channing Hall. Dr. Bradley gave an address outlining the need of a men's forum and suggesting a program of action. Several responses were made and after thoroughly discussing the matter it was voted to organize and elect officers at this meeting. The name officially adopted was The Men's Forum of The Peoples Church. The roll of membership was then opened and every man present gave his name as a Charter member. The following officers were then elected: Mr. Henry R. Dalrymple, 5952 Lakewood Ave., President; Dr. R. H. Lee, 5627 N. Artesian Ave., Vice President; Mr. Newman A. Dumont, 725 Wilson Ave., Secretary; Mr. Lee Trotter, 4711 Winthrop Ave., Treasurer. Committees were appointed by the President to complete the details of organization and submit a set of By-Laws. The President, Mr. Dalrymple has had a large experience in organization and forum work and has entered into the work of the forum in a way that assures the success of this new branch of the activities of the church. The program is already developing into a most interesting and instructive offering. The opening meeting will be held Monday evening, December 15th, at 8 p. m. in Channing Hall, 4701 Sheridan Road, and the speaker will be Chief Justice Harry Olson of the Municipal Court of Chicago, who will speak on the subject, "The Human Future." Judge Olson is one of the most outstanding men in the city of Chicago and the men of the church are invited to this address. After the lecture an opportunity will be given to ask the Judge questions in regard to ideas suggested by his address. The lectures at the other meetings will all be given by men who are authorities in the subjects they discuss. Membership in the Forum

is open to any man in sympathy with the work of the church. Membership is in the church is not required for membership in the Forum. Mr. Dumont, 725 Wilson Ave., telephone Edgewater 6406, will gladly give any information concerning the forum and will receive applications for membership.

## THE PEOPLES CHURCH CHORUS CHOIR

The Choir has rendered some beautiful and inspiring anthems during the month. It is steadily and increasingly winning the affection of the congregation. Mr. Dewitt Durgin Lash, the Director, is an indefatigable worker and is getting wonderful results in the organization. The Choir and Director have accompanied Dr. Bradley to various churches on Sunday evenings and have been enthusiastically received. The rehearsals are held every Friday evening and Sunday mornings at 9:30 in Channing Hall. The Choir is rapidly acquiring a reputation throughout the city as a musical organization of exceptional merit.

The morning recitals of Mr. Clarence Eddy are always a delight. Mr. Eddy's discrimination in his choice of selections together with his faultless interpretation make his work with the church most inspiring and pleasing.

On election night the Choir gave a very interesting program under their auspices. The offerings were most varied and splendidly given. A large crowd attended. Following the program refreshments were served and dancing filled the remainder of the evening. During the evening at intervals election returns were received by a Zenith Radio Receiving Set, installed for the occasion through the courtesy of Mr. Milligan of The Milligan Music Shop at 4643 Sheridan Rd.

## CHURCH NEWS

November has been a very busy month for every department of the church activities. The various organizations are all enthusiticaly at work and the church life was never in a more energetic condition. The audiences have been very large and the sermons most graciously received.

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One of the most interesting and unique services ever held by the church occured Thanksgiving morning at 10:30 a. m. when The Peoples Church was the host to the following churches at a great union Thanksgiving Service:-

Broadway M. E. Church, Rev. Nelson Brown.

Wellington Ave. Congregational Church, Rev. Von Ogden Voght.

Temple Sholom, Rabbi Abraham Hirschberg.

Temple Immanual, Rabbi Felix Levy.

North Shore Universalist, Rev. George W. Allison.

Unity Church, Rev. Fred V. Hawley.

The above clergyman all had a part in the service and the Rev. Fred V. Hawley preached a most appropriate and scholarly sermon on "Our Grateful Remembrance." Station WQJ broadcast the entire service and from the responses received the service was enjoyed by thousands. The audience was very large. This Union Service of different sects and creeds will long be remembered by the various groups participating.

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Thanksgiving morning The Peoples Church Chorus Choir gave a breakfast in honor of the wedding anniversary of Dr. and Mrs. Bradley. Sixty members of the choir attended the affair. A very attractive basket of fruit, nuts and candies was presented to our pastor and his wife. Doctor and Mrs. Bradley responded to the words of greeting extended them by Director Lash.

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Mrs. W. H. Hermsdorf, 4511 N. Francisco Ave., has been a guest of friends in Holland, Michigan for a week.

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Mrs. G. P. Boyle, 939 Ainslie St., Vice President of the Woman's

Club accompanied her husband on a two weeks' business trip to St. Louis.

Mrs. Edouard Hessellberg, 827 Lawrence Ave., has been spending two weeks in Madison, Wisconsin, visiting her son, Mr. Melvyn Hesselberg.

Mr. and Mrs. Eugene B. Hassler, formerly of Leland Ave., have moved to Sharon, Pennsylvania. Mr. Hassler's business interests compelled the change. They were very active in the church and will be greatly missed.

Dr. Bradley has had a very busy month. Sunday evening, November 2, he preached in the First Universalist Church at Peoria. Monday evening he lectured in the Grace M. E. Church, Springfield, Mo. Wednesday, Nov. 5th, he addressed the City Club at Kansas City, Thursday, Nov. 6th, he addressed the Normal School at Durant, Oklahoma. Monday evening, November 10th, he lectured for the Irving Park Woman's Club. Tuesday, Nov. 11th, he gave the Armistice Day address at the Hamilton Club. Thursday evening, Nov. 13th he lectured under the auspices of the Ministerial Association in the Pine St. M. E. Church in Williamsport, Pennsylvania. Saturday evening, Nov. 15th, he spoke at the Past Master's Night of Normal Park Lodge, A. F. & A. M. Tuesday evening, Nov 18th, he spoke on the City Lecture Course in the First M. E. Church at Coshocton, Ohio. Wednesday evening, Nov. 19th, he addressed the students of Otterbein University at Westerville, Ohio. Thursday evening, Nov. 20th, he lectured under the auspices of the Columbus Federation of Women's Clubs in Memorial Hall, Columbus, Ohio. Friday evening he appeared at the High School Auditorium in Bellefontaine, Ohio. Sunday evening, Nov. 23rd, he spoke at the Mayfair M. E. Church, Chicago. Monday evening, Nov. 24th, he addressed the Men's Forum, Channing Hall, and Tuesday morning, Nov. 25th, he addressed the students of the Divinity School of the University of Chicago.

Plans are already under way for the thirteenth Annual Banquet of the church to be held in the Edgewater Beach Hotel the evening of February 22nd.

The church is anxiously anticipating the visit which Dr. Albert C. Dieffenbach, editor of The Christian Register, Boston, Massachusetts, is going to make on on Sunday morning, January 25th. He will be the guest speaker of the morning and has chosen for his subject "Major and Minor Christianity." Dr. Dieffenbach is one of the foremost pulpit orators of America and a leader in religious journalism.

### Weddings

October 31—Henry J. Eppinger and Grace A. Hansen.

Nov. 26—Albert P. Stoeterau and Emma Udally.

Nov. 26—Lee A. Bailey and Bertha M. Cowan.

Nov. 27—Harold George Russell and Lucy Honeyfield.

### Funerals

Nov. 12—F. Schreiber, 861 Roscoe St. Interment Memorial Park.

Nov. 13—H. C. Mershon, 7616 Eastlake terrace. Interment Rosehill.

### Christenings

Nov. 9—Floyd Andre Leschuck, son of Mr. and Mrs. Paul Andrew Leschuck, 4850 School Street.

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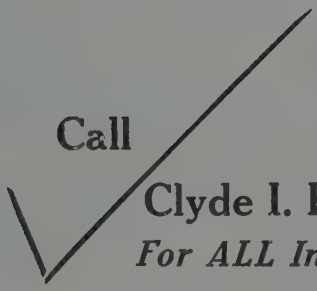


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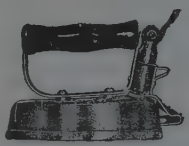

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